History of Sthanikas

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In Mourya Kingdom Sthanika's was Local authority and Tax collector for the Kingdom. During that time Sthanika means Officer of the Sthana. Sthana means Province which made according to administrative convenience. In Tulunadu Sthana means Devasthana (temple) or mata, Sthanika means Officer (Dharmadhikari) or Head of the Devasthana (Temple). Making arrangement for all religious performance of the Temple and Diety, was his prime duty. Sthanikas were very popular as Temple chief officer, Dharmadhikari, some time as Purohit, or Saahiti. Sthanika means position of respect. He is shaiva and follower of Panchayatana (Making Puja of five diets- Shiva, Durga, Ganapathi, Vishnu, and Surya) Puja Paddati (sytem) and most respected person in the village. Out of Sapta Kshetra in Tulunadu Sri Subrmanya of Kukke Subrmanya Kshetra was Sthanika's main Diety, that is why Sthanika.s are called Subramanya Brahamins. In Kukke Subramanya Temple at Subramanya, still there are Panchaloha's Panchayatana (Five deities) idols. In Kadaba, near Subramanya one of oldest temple of Shrikanta and very rare Jatamukuta Ganapathi both different temples facing east, in one main temple complex, even today managed by Stanika Brahamin. It was reported that Shri Adi Shankaracharya visited that place and that time this place was known as Ganapatyapura, then he visited Talaaki, a near by village and established a mata and first time preached Panchayatana Puja paddati. That Time Temple management in Tulunadu was as follows :

Deshadipathi (King)
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Devastana, (Soustana, Stana)
/:
Sthanika (Officer)
/:
Sevka Varga
/

Shanti Varga	Tantra Varga (Tantri)	Rakshana Varga (Padamaali)	Bandara Varga (Kottari, Senabhova, Patali)	Paricharka Varga

Melushanti Keelushannti (AAdigalu, Asrannaru)

(Padarthigalu, Adapinavaru, Mukkalattigalu)

Most of the Famous temples of that time were managed like above system as per Inscriptions and Records.They are Mangalore-Kadri ManjunathaTemple, Kukke Subramanya Temple, Kasargod Maddur Shiva Temple, Puttur Mahalingeshwar Temple,Udupi Anantheshwar Temple, Koteshwar Kotinatha Temple, Basarur Nakareshwar Temple, Kollur Mookabhika Temple and Barakur Hattu keri ya temples.

One of the famous historian Prof. K.A.Neelakanta Shastri says, 'with the large increase in gifts of land, cash etc. to the temples both from the state and devotees, temple management became a complicated and responsible duty, and we begin to hear more and more in the inscriptions and records of the time of the Sthanikas either acting singly or boards, though the exact manner of their appointment is not easy to ascertain. The regular cultivation of temple lands including the regulation of tenancies and leases and investment of temple monies as well as the control of the temple staff, which included a considerable number in large temples vested in the

Sthanikas.' Sthanikas are Shiva Brahamins or called Tulu Brahamins were working as Senabhova, Padamooli, apart from Sthanadhipati of temple. Some of them were working as Senabhova or Tresurer at palace of King/Local chieftain. In the history of Temples of Tulunadu Sthanika, Shanty, Tantri and Padamooli all were Brahamins.

It was the history and glory of the past. Once Sthanika Brahamins were highly respected by the public, for their character, knowledge, proficiency, and efficiency, lost their image because of their ego, lack of learning of Veda, Pourohitya and other Dharmica puja. They became more of Loukika than Paraloukika. Gradually they lost chief executive post of the temple, due to failure in their duty, or lack of priority or dispute in Shiva and Vaisnava / Madhva Matha. Some of them changed and followed Madhva Matha. Remaining continued to follow Advaitha Matha and continued as Shisyas of Sringeri Jagatguru. During the British Raj Kingdom/local chieftain lost their power and it directly affected the Sthanika Brahamins, who lost their administrative position. By land reform they lost land also. By that most of the people became educatiobnally/economically poor. (Reference 'the Sthanikas and their Historical Importance (1938), by Dr. B.A. Saletore, M.A.,Ph.D. (Lond.) D.Phil (Giessen) and, 'Tulunadina Ithihasa' of Prof. P. Gururaj Bhat).

In this position some like minded people started to form Sanghas in different part of Disitrict to bring the Sthanikas together, help the children for their education, to retain and maintain the culture, to motivate the members to learn Vedas, Pourohitya and other Dharmika puja, help the poor to perform religious performance etc. Sri Subramanya Sabha was formed in Kadaba with the above objective, and later on registered under society act and shifted its's Office to Mangalore for better coordination. Sri subramanya Sabha has given a lead to form some more Sanghas with the objective of to help Stanika Brahamins come up socially, economically, culturally and educationally in the society. Sri Sthanika Dravida Brahaman Sangha (Regd.) was formed in 1964 in Udupi and such registered Sanghas also started in other centres like Kundapur, Belthangadi, Sullia, Kasargod, Puttur, Pavanje, Mysore, Bangalore, and Mumbai.

Sri Subramanya Sabha (R.) is completed its 100 years by giving its fruitful service to the community and constructed beautiful new building in memory of centenary year. This building will be inaugurated by Sri Sri Bharathi Thirtha Swamiji of Jagatguru Dakshinanmaya Sri Kshetra Sringeri on 12-5-2008. It is hoped that Stanika Brahamins new history of glory will begin again from that day by Sri Swamijis Blessings.